# The Orthodox Herald

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*"Celebrating our 49th year" 1952-2000*

**Volume 49, No. 5 ISSUE 579** **SEPTEMBER 2000**

GRANDPARENTS' DAY

September 10

O God of our ancestors, You promised to bless all those who fear You and walk in Your ways: look with favor upon all grandparents on this day. Increase the love they have for their families and draw them closer to You. As they advance in wisdom and age, and have seen their children's children, grant that they may also behold the good things of Jerusalem all the days of their lives. Grant them peace, health and happiness for years to come. We pray to You, O heavenly Father, hear us and have mercy.

Strengthen the bonds of the families of the grandparents, O Lord, and make their lives shining examples of what it means to be called Your disciples. Keep them in holiness and confirm them in the Orthodox Christian faith. We pray to You, O heavenly Father, hear us and have mercy.

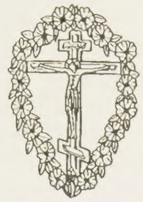
O good and all-knowing Lord, inspire us all with the words of Your life-giving Gospel; may we be spiritually renewed each time we read it or hear it being proclaimed. Speak to every person, regardless of their age or status in life, because You know the mind and heart of each of us and have known us from our mother's womb. Help us put into practice all that You have commanded us. We pray to You, O heavenly Father, hear us and have mercy.

Ray Mastroberte
Choral Director and Iconographer

NOT EMPHASIZED

On September 1/14 we acknowledge the start of the Liturgical New Year. What does this signify? The Gospel reading for the day Luke 4:16-22 tells us that Jesus went to the synagogue on the Sabbath Day as was his custom. He was given a passage to read from the Old Testament - Isaiah 61:1-2. In part this reads: "The Spirit of the Lord is upon Me. Because He has anointed Me... To preach the acceptable year of the Lord... Today the Scripture is fulfilled in

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BEFORE THY CROSS,
WE BOW DOWN AND WORSHIP O MASTER,
AND THY HOLY RESURRECTION, WE GLORIFY.

O LORD, SAVE THY PEOPLE AND BLESS THINE INHERITANCE, GRANTING ORTHODOX CHRISTIANS VICTORY OVER THEIR ENEMIES, AND BY THE VIRTUE OF THY CROSS, PRESERVE THY HABITATION

THE FINDING OF THE CROSS

Twice during the year we pay special reverence to the Cross. These days are on the third Sunday of Great Lent, which is known as the Veneration of the Cross Sunday, and on September 14/27, which is called the Elevation or Exaltation of the Cross.

For both days the Cross is beautifully decorated with flowers or herbs and is placed in the center of the Church for veneration.

The September date commemorates the finding of the Cross on which Christ was crucified. St. Helena, Constantine the Great's mother, is credited with finding the Cross. Constantine, the first of the Roman Emperors to recognize Christianity, decided, with the prodding of his mother, to restore the city of Jerusalem. They decided to build a church on the spot where our Lord Jesus Christ suffered and resurrected. The Orthodox Queen Helena went to Jerusalem with a great quantity of gold and an introductory letter to Patriarch Macarius (313-323). In this letter help was requested in the task of restoring the Christian holy places. One of St. Helena's dreams was to find the True Cross.

Different stories exist on how St. Helena found and identified the Cross. A beautiful legend tells us that St. Helena found an unusual and sweet-smelling plant growing in a lonely, abandoned area which she surmised could be the site of Christ's crucifixion. During excavation, three crosses were found and they were put to various

(Continued on Page 27 Col. 1)

SOBORNOST (1)

*Sobornost* has been called "the very essence of the Orthodox doctrine of the Church." It has also been said, "Without understanding this, it is impossible to understand Orthodoxy." Sergius Bulgakov heralds it as "the soul of Orthodoxy" and Bishop Kallistos Ware writes, "the spirit of Orthodoxy is *sobornaia* ('conciliar')."

The word *sobornost* is derived from the Russian verb *sobiratj*. It literally means "to gather" or "to assemble" or the state of "being united." From this root comes the word *sobor*, which means both "council" and "church." *Sobornost* is "the state of being together" (like the English "to-geth-er-ness").

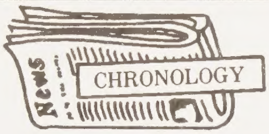
The Church Slavonic text of the Nicene Creed, attributed to the brother Apostles to the Slavs, SS. Cyril and Methodius, translates the Greek epithet *katholike,* when applied to the Church, as *sobornaia,* an adjective which Bulgakov asserts may be understood in two ways, each equally correct: "To believe in a *sobornaia* Church is to believe in a *Catholic* Church, in the original sense of the word, in a Church that assembles and unites; it is also to believe in a *conciliar* Church in the sense Orthodoxy gives to the term, that is in a Church of the ecumenical councils, as opposed to a purely monarchical ecclesiology."

To translate *sobornost* with a single word theologians such as Bulgakov and Bishop Kallistos use the French word *conciliarite.* This may be used in a restricted sense (the Church of the councils) or in a larger sense (the Church Catholic or ecumenical). The term *sobornost* may also be found to be translated as *harmony* or *unanimity,* but Orthodox scholars generally accept Bulgakov's rendering.

It was the Russian theologian Alexei Khomiakov who best developed and expounded the notion of *sobornost* a little more than a century ago. The doctrine of *sobornost* was a response to a challenge to Orthodoxy. What is the criterion of dogmatic infallibility in the Orthodox Church? Khomiakov answered with

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SEPTEMBER 2000

DIED: Fr. John Dinu, retired, in Hallandale, FL (Roumanian Episcopate)
Fr. Timothy Popovich, retired, Bradenton, FL (Roumanian Episcopate)
Pani Matka Nadia Hallick, wife of Fr. Stephen formerly of Cleveland
Fr. Orest Began in Dallas, TX
Fr. Dr. Stephen Kachur in Phoenix, Arizona (OCA), retired.

IN LEIPZIG, GERMANY in February the Russian Church was attacked by unknown extremists who daubed zwastikas and other Nazi symbols in black paint across the walls. They failed to gain entrance to the interior. The church was built in memory of Russian soldiers who were killed in 1813 in the battle in Leipzig for the liberation of Germany from Napoleonic rule.

THE BULGARIAN PARLIAMENT passed a law which divided faiths into three groups: the Orthodox Church which is traditional for the country, non-traditional churches existing in the country before 1st March 1949 and new non-traditional ones registered after 1st January 1990.

THE ANARGYROI GREEK ORTHODOX CHURCH in Rochester, MN has been vandalized several times. Fires, break-ins, damage to the parish house and to cars are all related.

THE DIVINE LITURGY in Church Slavonic, sung by the Russian Liturgical Singers, directed by George Margitich and chanted by Fr. George Burdikoff, can be obtained by sending $17 for CD and $12 for a cassette to Harry Nalesnik, PO Box 1285, Montclair, NJ 07042. One of the best recordings available.

THE AGAPE CANISTER PROGRAM has reached its million dollar mark in support of medical and agricultural programs, and providing food and clothing, etc. where needed. This Orthodox non-profit program is part of the Orthodox Christian Mission Center in St. Augustine, FL. If you wish to place a canister near a cash register in an establishment, call Carolyn Crossley at (904) 829-5132.

IF YOU ARE IN VENICE, FLORIDA and pass a bank building on 700 Shamrock Blvd., don't expect to cash a check. The building is now an Orthodox Church with its vault safeguarding the vestments and other church accouterments.

HOLY CROSS SEMINARY in Brookline, MA graduated 32 seminarians. The Greek Archdiocese has a great shortage of priests as the first graduates of the seminary founded in Pomfret, CT are reaching retirement age.

A LARGE PARISH IN NEW YORK STATE made a survey which would probably hold true in many other parishes. Babies to age 30 make up 13% of the congregation; while 25% are 30 to 60. The senior citizens from 60 and over make up 57%. About 50% attend liturgy regularly. Of those that do not come, only about 25% give age or sickness as a reason. About half were married in the church with a quarter being married in a non-Orthodox Church. The statistic which is most disturbing is that only 13% have children who belong to the Orthodox Church. About 50% do not belong.

THE MINSKK DIOCESE in Belorussia has been conducting research to discover the names of those who were persecuted for religion during the years of atheism. Files of the KGB are being studied. Twenty-three locally venerated saints, new martyrs, and clergy martyred in the first half of the twentieth century will be recognized. They will be commemorated on October 28/15.

THERE IS NOW AN ORTHODOX CHAPEL in the Antarctic. A cross on the roof identifies St. John of Rila Church. His icon was brought here in 1999. A priest sent by Metropolitan Joseph of the Buglarian diocese of America and Australia will consecrate the church.

TRAPPIST MONKS in Peosta, Iowa are launching a wooden casket business. Using wood from their forest, they will build coffins (simple, rectangular boxes), caskets (shaped wide at the shoulders and narrow at the feet) and cremation urns. The caskets will be lined with white muslin. Prices start at a few hundred dollars. The monks have been making simple caskets for members of their community for many years. They produce 200 caskets a year.

SINCE THE 1992 BREAKUP OF CZECHOSLOVAKIA, the Orthodox Church has had two archbishops, one for the Czech Republic and the other for Slovakia. One of them is usually selected to be Metropolitan. The church in these lands grew out of the missions to the Slav lands by SS Kyril and Methodius a thousand years ago. For most of the time the church was under the jurisdiction of the Serbian Church. It gained its independence in1923. Under the communists, the church was governed from Moscow, which gave it autocephaly in 1951. The church consists of 4 dioceses with180 parishes and about 200,000 members. Some 50,000 are people who came from the former Soviet Union. **Metropolitan Nicholas** of Presov (73) was elected; 3/4 of the parishes are in N.E. Slovakia.

HUNDREDS OF CHURCHES AND CHAPELS are being built across Russia by military personnel to serve the needs of the faithful and their families.

MANY PASTORS SAY that isolation and loneliness are some of their biggest problems. Focus on the Family has opened a line to pastors and their wives to discuss concerns and to offer resources and referrals to help. Call toll-free (877) 233-4455.

IKONS WERE NUMBER ONE on the Black Market in Slovakia, Poland, and Ukraine. Now archeological findings are looted and these are selling well.

IN ETHIOPIA over half the inhabitants are Orthodox. These 30 million adherents dwarf the number of Roman Catholics, which is estimated at 600,000. The Holy Ghost Fathers arrived in Ethiopia in 1972 to build Catholic schools, hospitals and churches. They received a frosty welcome from the Ethiopian Orthodox clergy who regarded them as "sheep rustlers."

## •Not Emphasized

your hearing."

The Liturgical Year was set up to bring the teachings of the Gospel and the main events of Christian history into a logical order. We start with the Birth of His Mother and relieve His whole life so that in this reliving we shall mysteriously renew our soul. Great spiritual opportunities are offered to us throughout a spiritual, liturgical year.

Not only do we follow the life of Christ in a chronological order during each year, but we remember saints who are the glorified members of the body of Christ. We enter into a relationship with them in prayer which unites that saint to Christ.

On this day, Patriarch Bartholemiu will lead a special service in Constantinople in which he will proclaim the New Indiction and the beginning of the Liturgical Year 7508.

## •The Finding of the Cross

tests to identify the True Cross. The plant was named "basil," which means "royal" or the "plant of the King." This is why the herb basil is used to decorate the cross along with flowers. In some Orthodox traditions, the priest distributes this basil on this special day.

After the True Cross was identified, it was raised so that all the people could see it and venerate it.

From the very beginning of Christendom, the faithful have venerated the cross. Some expressions have even entered into common usage which have derived from this veneration. St. Cyril of Jerusalem in 349 wrote that most Christians carried pieces of wood which they believed were fragments of the True Cross. When they were in danger, they would touch the fragment, believing that the power of God, through the Cross, would protect them. This act developed into our expression "Knock on wood."

What does all this mean to us? On this day, let us renew our decision to "carry the Cross" for our true faith when necessary. St. Matthew notes: "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow me." (Mt. 16:24) Our Lord Jesus Christ was glorified and He saved us through His loving sacrifice on the Cross. We gain all His love and mercy and grace and everything good every time we make the sign of the Cross on our person or over our goods (like our pillow). When we get in or out of our autos, or planes or when we go for a walk, the sign of the Cross seals us with the love and mercy and companionship of our Great God and Savior to whom is glory and honor forever.

## •Sobornost

sobornost – the union of mind wherein the Holy Spirit impels the People of Christ infallibly to accept or reject a doctrine proposed for their belief.

According to Khomiakov, *sobornost* is neither authoritarianism in the Church (as he viewed Roman Catholicism), nor individualism (as in the Protestant denominations). "It is the liberty in love which unites all believers," he wrote. A century later, Fr. Thomas Hopko would echo this same notion of *sobornost* as "the ability to act in harmony, freely and voluntarily, with one mind and mouth, on issues of faith and worship."

It is hardly likely that SS. Cyril and Methodius had all of these implications of *sobornost* in mind when they translated the Creed into Church Slavonic and the term *katholiken* into *sobornuju*. Fr. John Meyendorf explains: "Their use of the term may rather have been inspired by the liturgical vocabulary of their times, which designated the main assembly place of a local church or monastery as the *katholikon,* as distinct from small temples or *martyria,* where the Eucharistic liturgy was celebrated only on days when a particular martyr or saint was commemorated. The *katholikon,* on the contrary, was the place of the Sunday Eucharist: it was the Church of Christ and all His saints, living and dead, united in the eschatological event of the Lord's day. In fact, the roots of the Slavic term *sobornaia Cerkov* lead back directly to the ecclesiology of St. Ignatius."

In the beginning of the second century, following the death of the last of the Twelve Apostles, it was St. Ignatius, the Bishop of Antioch, who explained that the fullness of the Church was the People of God gathered around their Bishop, when he celebrated the Holy Eucharist. This original meaning in no way excludes the rich development of Khomiakov and others who understood the Church as an *assembly* or *council (sobor),* and therefore Christian Faith as *conciliar* in nature. For Khomiakov, faith is not the knowledge of any one individual, but a vision implying *communion* in the Holy Spirit, with the saints of all times and all places. That *communion* (togetherness) is an essential dimension of *catholic* in the Slavic understanding of the term.

Fr. Michael G. Dahulieh, Ph.D.
St. Tikhon Seminary Faculty

WINTER'S GRACE

In describing the real-life experience of Jesus' disciples as they struggled to cross the Sea of Galilee in a boat, Mark in his gospel 6:48-51 tells us that they had a hard time rowing because the wind was against them. Jesus, who was still on the shore, saw their plight and miraculously walked on the sea to reach them. When He got into the boat with them, the wind ceased.

The same writer, Mark in 4:37-39, reported that there was another occasion when "a great windstorm arose...He (Jesus) rebuked the wind and said to the sea, 'Peace, be still!' And the wind ceased and there was a great calm."

Although we are not privileged to witness such miraculous events today, we can learn much from them. As imperfect humans living in perilous times, we are not immune to the winds of adversity. (2 Timothy 3:1-5). In fact, at times we may feel that the distress associated with personal trials reaches windstorm intensity. But relief is available! Jesus extends the invitation (Matthew 11:28): "Come to Me, all you who labor and are heavy laden, and I will give you rest."

When it appears that "the winds are against us," we can experience a great calm in our heart. How? By trusting in God's unfailing promises. "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God, and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Phil 4:6-7)

* * * * * *

From Philippians: "Dismiss all anxiety from your minds. Present your needs to God in prayer, in supplications and in petitions full of gratitude. Then God's own peace which is beyond understanding will stand guard over your hearts and minds through Christ Jesus."

From Psalm 71: "O my God, rescue me from the hands of the wicked, from the grasp of the criminal and the violent. For Thou are my hope, O Lord, my trust, O God from my youth.

## SAINTS' CALENDAR

Among the first saints recognized on the North American continent was St. Juvenaly. He was selected by the abbot of New Valamo Monastery, located on the waters of Lake Lagoda in Russia/Finland, to go to the new lands in North America discovered by Vitus Bering and Alexei Chirikov, who formally claimed Alaska and the Aleutian Islands for Russia in 1741.

St. Juvenaly was the only priest-monk among the eight monks, two novices and ten Alaskan natives, who took the longest missionary trip ever recorded. They went halfway around the world, going across Russia, Siberia, crossing the Bering Sea and landed on the Island of Kodiak. The ten natives had been taken to Russia by Gregory Shelikov eight years earlier. The missionaries found that hundreds of Kodiak natives had been taught the rudiments of the Orthodox faith and had been baptized by laymen. Gregory Shelikov had baptized over two hundred Aleuts on Kodiak Island.

Finding Kodiak Island well taken care of, St. Juvenaly asked for permission to go to the mainland to preach the faith. He went north to Kenai and Illiamna. He baptized all the local inhabitants around Kenai Bay but his missionary work ended here as he was brutally killed by some who did not approve of his Christianization of the natives.

The Orthodox people of Kenai and Illiama areas know of the great sacrifice that St. Juvenaly made for them – he gave his life. They venerate and glorify him as their patron saint on the day he was recognized as a saint - September 24 (over 20 years ago).

## PURPOSE IN LIFE

Have you ever read something or heard the lyrics of a song and felt they were speaking to you about a situation in your life? Several years ago I was diagnosed with a serious illness. Facing surgery and a lengthy recuperation, I went to the library and selected several interesting looking books to pass the time. What I didn't realize was that they all dealt with ones purpose in life. This was a wakeup call – was I doing all I could with all that God had given me?

There had been much written in the last few years concerning this subject. We only need to read the paper or listen to the news to see that many people in our society have lost their direction. Young people, especially, seem to have little sense of purpose beyond wanting to earn money to buy "things."

What exactly is our purpose in life? Simply stated, it is to love and serve. Through the use of our talents (and we all have some) and the skills we have acquired in life and with the right measure of love, we can make a positive difference in the lives of others. I'm convinced that we aren't on this earth to walk our paths alone, but to help one another along the way. My dad used to say, "When someone shows you a kindness, go and do likewise." What a great idea – a chain reaction of good deeds!

Our own sense of purpose usually involves some need we feel should be met – and we happily go the "extra mile" to do it:

The father who regularly spends time with his children in church-related activities.

The parishioner who, although ill herself, daily prays for the needs of others.

The mother who makes the commitment to home school her children.

The auto mechanic who stays late on Christmas Eve to help a stranded out-of-town family safely reach their destination.

The pensioner who shares the contents of his small carefully tended garden with friends and neighbors.

Sometimes the need is very great and the "labor of love" results in making a positive impact in the lives of many people. Forty-nine years ago there was a great need for an all-English Orthodox publication. The challenge was met – and we, the readers, have been blessed with the continuous publication of **The Orthodox Herald** since 1952.

Next month, I wish to share with you the story of an organization that has long been an "arm" of the Church. Seeing a need, the members took it upon themselves to initiate a project that has directly and positively influenced several generations of young Orthodox Christians in America.

Margaret Pysarchyk

## PRESS FUND

Thank You/Spasebo to you who help us to keep printing. Dorothy Crossan, Irene Allen, Anonymous, Stephen Kerestan, Mary Ann Perry, Anne Dorozynski, Helen Costa, **Jim and Lisa Rhenish,** Anna Kapuska, Dora Mitchell-Welsch, Helen Shalikow, **Marvin and Marjory Kiehl,** Raymond Rusnak, Tillie Bull, Faith Pommier, Mary Kochmaruk, Claudia Sulin, Ethel Watlock. **John Barns** on the 9th anniversary of his acceptance into Orthodoxy. Mary Ann Soltis for health of family members. **Ann Worobey** prayers for improved health of sisters Irene Gromosiak and Elizabeth Sramek. Anna Plefka for health of Father Basil and Matushka Nina Stroyen, Steve and Lenora Evancho and Claudia Sulin and in memory of her husband Joseph Plefka. **Tim and Mary Goomas** for health of Fr. Michael and in memory of her dad Wesley Councell who died July 1991. Anna Polchinke in memory of Rose Taras. Mary Ellen Shiptenko in memory of **Prof. Elias Shiptenko** who died 24 years ago. Marie Derkasch in memory of her husband William.

## *Dabs of Thoughts*

Whoever enters a perfume shop, even if he does not purchase any perfume, leaves filled with fragrance. The same thing happens to one who associates with holy people. He takes on the spiritual aroma of their virtue. The real perfume shop is the presence of God. Enter there daily through prayer and you will indeed become the aroma of Christ to God. (The Desert Fathers)

How can deacons give Holy Communion when they cannot take it by themselves but must be given it by a priest?

Too many people are ready to carry the stool when there is a piano to be moved.

If it seems to you that the Church as organized has somehow lost its sense of proportion, remember that only through the Church has the Gospel reached you, and that only through the Church (which includes you) can it reach the ages far ahead; you will do more service to the cause of Christ by bringing what you can into its life than by staying outside and doing only what seems possible to you in isolation.

God provides food for every bird but He does not place it in their nest.

If the safety pin had been invented today instead of long ago, it would probably have six moving parts and two transistors and require a serviceman twice a year.

Life is like a mirror, if you frown at it, it frowns back; if you smile, it returns the greeting.

PRAYER Almighty God, we beseech Thee with Thy gracious favor to behold and bless all our seminaries. Give them sound teachers and ready learners and grant that they hold fast to the discipline and doctrine of Thy Holy Orthodox Church. By the daily worship of Thy Holy Name may good and faithful priests issue from their walls. Make them worthy of generous benefactions and grant that all their endeavors be directed to making the Orthodox faith known and followed.

A Christian home is one where family members learn how to affirm their goodness, and to correct their sins. Homes must convey holiness through the experience of respecting, valueing and caring. We can do this practically by understanding our sins and our virtues. By acknowledging our "state," and improving our "selves," we embark upon the process toward holiness. In doing so one takes God and faith seriously.



EDITORS' NOTES

With the beginning of the Liturgical Year on September 1/14, activities of the parish get into higher gear. Plans are under way for religious education on all levels and for all ages. To help in this very necessary endeavor, many parishes use **The Orthodox Herald**. There are articles which always stimulate discussion and further research. There has been a tendency in the past few years for one or two people to underwrite "The Herald" for a whole year for distribution. The cost is so nominal. Call or write us for more information if you wish to fulfill the admonition to: "Go into all nations to teach."

In the July chronology we had printed that the Orthodox Church uses the ancient Septuagint Text of the Old Testament, which includes books sometimes called Deutro-Canonical. We wrote that there has been no translation into the English language. How wrong we were. Many readers wrote giving us addresses where copies could be obtained. In 1986 a reprint was made of the 1851 translation by Sir Lancelot Brenton. It contains both the Greek and English text and can be ordered from CBD, PO Box 7000, Peabody, MA 01961-7000. The all-English Third Millennium Bible can be ordered from Duel Enterprises, Inc., PO Box 40, Gary, SD 57237.

There are about eight Orthodox seminaries in this country. Yet several of the jurisdictions are **accepting priests by something called "vesting."** What is the Orthodox training of these priests? This shortcut is neither fair to the priest nor to the parish where he is assigned. Perhaps, criticism would be blunted if the resume of all new priests would be printed. What is there to hide? Certainly all ordinands should be so honored.

Part of the process of putting out the "Herald" is the pickup at the printer when it is finished and taking it to the mailers, who are miles away. When we went to pick up the August issue we saw a man with long hair and beard, dressed in a long, flowing white robe with bare feet walking down the main street of Lehighton, PA. He gave the appearance of Jesus stepping out of a holy picture. We were looking at Joseph who is known as "What's Your Name." Early this year, Joseph wandered around Hazleton preaching to as many as 700 people at a time. He spoke of the spiritual bankruptcy that exists in our society. His presence evoked much attention in the media. A local paper pinpointed it when it wrote: "The ease with which people wrap their faith around a total stranger is a testament to organized religion's failure to fill the spiritual void that consumes so many of its followers." Hopefully "What's Your Name" gave many of us food for thought. Are we spiritually feeding our Orthodox faithful?

God willing, we will be in Pod-Carpathska Rus this September. It will be good to see so many friends we have made on previous trips and to meet some of the women who have been doing the embroidery on the Easter Basket Covers and the Ruchniks – the covers or scarves we put above icons. We have a supply of both, so order while it's on your mind.

God be with you.

*The Stroyens*

BIBLE QUIZ

1. What grain did not suffer from the plague of hail in Egypt because it had not grown enough?
2. What did Jacob send as a gift to Joseph in Egypt?
3. What massive trees were brought to make the beams and pillars in the Jerusalem temple?
4. What expensive wood is mentioned in the Book of Revelation?
5. What vine is mentioned in the Old Testament as bearing poisonous berries?

ANSWERS: 1. Rye (Exodus 9:32). 2. Almonds (Genesis 43:11) 3. The cedars of Lebanon (1 Kings 5:6) 4. Thyme (Revelation 18:12) 5. The vine of Sodom (Deut 32:32)

FUNDS

ALASKA: Anonymous, Dorothy Burochonock

MISSION: Olga Peck, Connie Morgan

BOTH ALASKA AND MISSION: Mary Rentel, Mary Ann Perry, Ann Worobey, **Anna Kapuska,** Dorothy Crossan, Marie Derkasch, Ethel Watlock




KITCHEN CORNER

Macaroni and Cheese is one of the favorite dishes of young people. I can remember eating a lot of this when I was young, but it was made with cottage cheese, not overloaded with the "yellow" kind. Here is a more sophisticated recipe for my childhood favorite. You can omit the herbs if you wish.

BAKED MACARONI AND CHEESE

6 oz. elbow or other small macaroni
1 Tbls. butter
1 teas. dried marjoram
1/2 teas. dried thyme
pinch ground nutmeg
pinch paprika
3 Tbls. flour
2 cups skim milk
1 Tbls. prepared mustard
1/4 cup grated Parmesan cheese
1 cup low-fat cottage cheese

Preheat oven to 350°. Cook macaroni according to directions on package. Rinse with cold water and let drain well. While macaroni is cooking, melt butter or oleo in small, heavy saucepan, add the marjoram, thyme, nutmeg and paprika. Cook, stirring for 1 min. Remove from heat. Whisk flour with 1/4 cup of milk. Add 1/4 cup more milk, stir until smooth. Pour into saucepan with butter and herbs. Place over medium heat and add rest of milk (1 1/2 cups) in a steady stream, mixing all the while. Bring to simmer, stirring constantly, for about 2 minutes or until slightly thickened. Remove from heat and stir in mustard and all but 2 Tbls. Parmesan. Stir the sauce into the macaroni. Mix. Add the cottage cheese and mix well. Spoon into ungreased 8 in. square baking pan. Sprinkle with the 2 Tbls. Parmesan. Bake uncovered for 30 minutes until bubbly and golden.

VARIATION: Use "yellow" cheese like cheddar instead of Parmesan.

Stir in minced green onions or pimentos.

Use any percentage of milk and/or cottage cheese.

Try with halushkis using 2 eggs, 2 Tbls. water, salt and enough flour to make soft dough. Mix well, scoop small spoonfuls into boiling water. Boil until rise to top. Test.

This recipe is a "home" recipe, which means that the amount of ingredients is not exact.

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PERIODICAL POSTAGE PAID

"Go into all the world and preach the gospel to every creature." Mark 16:15

OC6 3 DIGIT 947
PATRIARCH ATHENAGORAS
2311 HEARST AVE
BERKELEY CA 94709-1319

SEPTEMBER 8/21

**Birth of the Most Holy Mother of God and Ever-Virgin Mary**

*Philippians 2:5-11 Luke 10:38-42, 11:27-28*

O kind and loving Master Lord Jesus Christ our God, as we call to mind the birth of Your all-pure Mother on this day, fill us with a burning desire to be ever faithful to Your life-giving commandments. Through her powerful intercession, help us to emulate her humility and faithfulness toward You. Do not permit the cares of everyday life to hinder us from the grace intended for each of us. O Savior, accept the fervent prayers of Your servants and have mercy on us.

We recommit our whole souls, minds and hearts to You, O Jesus, the Source of Life, and fervently ask and implore You: through the prayers of Your most pure Mother, grant all those praying with us a strengthening of their faith in You, a hope in the joyful expectation of the life of the world to come, and a love for You above all things. We pray to You, hear us and have mercy.

As we call upon Your most honored and sublime Name, receive our supplications made in behalf of all Your servants. Put us not to shame, O Lord, but fill our spiritual barrenness with Yourself, so that, every fiber of our being may proclaim your greatness. We pray to You, O Lord, hear us and have mercy.

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Your place in heaven will seem to be made for you and you alone, because you were made for it – made for it stitch by stitch as a glove is made for a hand.

## Home Bible Reading Schedule

SEPTEMBER 2000

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|---|---|---|---|
| 1 | Matt 24:27-33, 42-51 | 15 | Mark 4:1-9 |
| 2 | Matt 19:3-12 | 16 | John 8:21-30 |
| 3 | Matt 18:23-35 | 17 | **Matt 21:33-42** |
| 4 | Mark 1:9-15 | 18 | Luke 3:19-22 |
| 5 | Mark 1:16-22 | 19 | Luke 3:23 - 4:1 |
| 6 | Mark 1:23-28 | 20 | Luke 4:1-15 |
| 7 | Mark 1:29-35 | 21 | Luke 4:16-22 |
| 8 | Luke 10:38-42, 11:27-28 | 22 | Luke 4:22-30 |
| 9 | Matt 10:37-11:1 | 23 | Luke 4:31-36 |
| 10 | **Matt 19:16-26** | 24 | **Luke 5:1-11** |
| 11 | Mark 3:6-12 | 25 | Luke 4:37-44 |
| 12 | Mark 3:13-19 | 26 | Luke 5:12-16 |
| 13 | Mark 3:20-27 | 27 | Luke 5:33-39 |
| 14 | John 19:6-11, 13-20, 25-35 | 28 | Luke 6:12-19 |
| | | 29 | Luke 6:17-23 |
| | | 30 | Luke 5:17-26 |

BIBLE STUDY

Christians may often feel overwhelmed by all the problems and needs in the world today. Certainly we cannot run around trying to help everyone in need. But we can help [illegible] e near to us. Do the best you [illegible] you are, with what you hav[illegible]

"[illegible] best..." writes St. Paul to Timothy (2 Tim 2:15). "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

In Matthew 14:14-22 the Gospel lesson for August 13, Jesus needed to feed 5000 hungry people. He asked if anyone had any food. One boy had five barley loaves and two fish – not much for 5000 people – but he brought them to Jesus. Jesus took them, blessed them, multiplied them and fed the 5000! That boy was only one person, but he was willing to give what he had to help solve the problem of hunger where he was. He did his best. And Jesus used it to perform a miracle.

I am only one – but I am one
I cannot do everything, but I can do something
What I can do – I ought to do.
What I ought to do – by Grace of God – I will do.

St. Isaac the Syrian wrote:

If you cannot labor with your body, at least make efforts in your mind.

If you cannot fast for two days, fast at least till evening; if you cannot fast until evening, be careful not to overeat.

If you are not a peacemaker, at least do not be addicted to strife.

If you cannot close the mouth of a man who is judging his brother, at least refrain from joining him in this.

"Do your best... Having gifts differing according to the grace that is given to us, let us use them." (Romans 12:6)

Give your best to the Master
Give Him first place in your heart:
Give Him first place in your service,
Consecrate every part.

GIVE YOUR BEST where you are!

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Until he has found a permanent place in God, the Christian is bound to feel more or less lonely – out of place – in the world. It isn't wrong for man to try to find in people and places a temporary home. In fact, it is what he is meant to do. But he must realize that it is temporary, that's all, and that people aren't God... It will be time enough later on to settle down and live happily ever afterwards.

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In the tempestuous ocean of time and toil there are islands of stillness where man may enter a harbor and reclaim his dignity. The island is the seventh day, the Sabbath, a day of detachment from things, instruments, and practical affairs, as well as of attachment to the spirit.